Innocency Triumphant

OVER

Insolency and Outrage

OF A

Self-Condemn'd

APOSTATE:

IN ANSWER

To *Francis Bugg*'s most Abusive and Scandalous Book, falsly Stiled;

New Rome Arraigned, &c.

AND

In Defence of the *Christian Testimony* of *G. Whitehead* and Eleven Witnesses, against the great Defamation of *Perjury* and *Pillory*, unjustly cast upon them by the said *F. B.*

His Mischief shall return upon his own Head.

London, Printed for *Thomas Northcott*, in *George-Yard* in *Lombard-street*, 1693.

2348:07

INTRODUCTION

Our Chriſtian Teſtimony reaſſum'd in the Affirmative.

TO all Chriſtian, Sober, Impartial and Judicious People, to whom theſe Preſents ſhall come, Salutation in the Love and Good Will of the only true God, and his dear Son Jeſus Chriſt, whom he hath ſent.

To prevent Miſtake, and remove Miſrepreſentation in the Matters following, theſe are ſincerely to Teſtifie and Declare, That,

I. *We ſincerely own, profeſs and confeſs Jeſus to be the Chriſt, even the ſame Jeſus Chriſt who was born of the Virgin* Mary *at* Bethlehem *in* Judæa, Matth. 2. *ſuffered Death upon the Croſs without the Gates of* Jeruſalem, *was*

quickned and raiſed again by the Power of God, and aſcended into Heaven and Glory, according to the Scriptures.

II. *We give Witneſs only to this Chriſt, as being the very Chriſt, the only Begotten Son of God and confeſs both his Coming in the Fleſh and in the Spirit, according to holy Scripture-Teſtimony.*

III. *Though this Chriſt the only begotten Son of God, took Fleſh and came of the Seed of* Abraham *according to the Fleſh, and ſuffered death in the Fleſh; yet his Fleſh (or Body prepared for him) did not ſee Corruption; it did not corrupt, but was raiſed again from the dead; conſequently did not periſh, nor is his Body of a periſhing Nature, but a glorified Body, like unto which, we believe, our's ſhall be changed and faſhioned*, Phil. 3.

IV. *The Holy Scriptures of the Old and New Teſtament, namely, the holy Doctrine and divine Precepts therein, were firſt given by divine Inſpiration (as we have confeſſed unto Authority) and in no wiſe to be contemn'd, but ſeriouſly read, believed and fulfilled, as the*

Spirit

Spirit of the Lord giveth Understanding and Ability, being the Life of the Scripture, and without which the meer Letter and all Preaching therefrom in Man's Will is dead and ineffectual.

V. *The Protestant Religion considered in the primitive Purity of it (in opposition to Popery) and all sincere Protestants, who desire a clear and thorow Reformation from all Idolatry and Superstition, we have a tender Respect to them, and sincerely desire, that the holy Scripture and the Gospel-Ministry, true Worship, Prayer, Obedience of Faith and Christianity in its purity may be promoted, grow and increase in Spirit, Life and Power among Christians.*

VI. *The divine Precepts and Doctrine contain'd in the holy Scriptures, we must needs believe to be* Holy and Blessed, *not only because they proceed from the holy Spirit, but also because they require Holiness and Righteousness in Life and Practice, under the several Dispensations of God to Mankind.*

VII. *We own no such* Saying, *as that the* holy Doctrine or divine Precepts,

of Scripture is either Duſt, Death or the Serpents Meat, *but truly profitable to us by the Aſſiſtance of God's Holy Spirit given to us*; *although the falſe Prophets Preaching was but compared to the Chaff (or Huſk) when they ſtole even the words of the true*, Jer. 23. *And Men of corrupt minds, by perverting the holy Scriptures, and Preaching in their earthly Wiſdom from the* Letter *and not from the Spirit of Chriſt, do bring Darkneſs and Death over many; and alſo ſtrengthen the hands of evil Doers, that they may not forſake their Sins, whereby the Serpent, the Enemy of the Soul, is gratified, and many led captivate at his will, when indulg'd and ſooth'd up in their ſins by ſuch literal and lifeleſs Preachers, as pervert the holy Scriptures to ther own and others Deſtruction.*

VIII. *The promiſed* Meſſiah, *of whom the holy Prophets give witneſs, is the very Chriſt of God, even that Jeſus Chriſt who was born of the Virgin, who in the fulneſs of time came in the Fleſh, and was made like unto us in all things, ſin only excepted, as the Scripture teſtifies.*

Yet, IX. *The*

IX. *The glorious Body of Christ is not now like ours, nor of an Earthy perishing Nature, but Heavenly, Spiritual and most Glorious, far excelling all Terrestrial Bodies.*

X. *Our Ministers do not Teach, that the Name of* Jesus *and* Christ *belong to every Member in the Body (or Church) as* amply, *as to Christ the Head; but that the Divine Anointing (to which the Name* Christ *hath relation) virtually is in some Measure or Degree, afforded to every Member of his Body, but not so* amply *as to* Him *the* Head, *(nor for any Member to be called Christ, but a* Christian*) because Christ received the Anointing, the Holy Spirit, not by Measure, but in Fulness; and because he is the Head of the Body the Church.*

XI. *'Tis really contrary to our Faith and Principle, to make Christ Jesus himself* only *a* Figure, *a* Vail *or* Garment, *He being the Substance and end of all Figures, Types and Shadows; yet his Flesh was call'd the* Vail, Heb. 10. *and he took upon him the Form of a Servant,*

and was made like unto Men, and was found in the ~~Human~~ *Shape or* Figure *of a Man,* Phil. 2. 6, 7.

XII. F. Bugg's *pretended Examination, Tryal, and Conviction of* Perjury *against* G. Whitehead *and* Eleven Witneſſes, *and ſaying that,* for the ſame they are put in the Pillory, *We ſincerely and ſolemnly Teſtifie againſt it all, as a great Lye, Scandal and Defamation, and as a piece of Mockery, Romantick Forgery, and Fools Tragedy, contrived by the ſaid* F. B. *to render them Odious and Ridiculous, and that* no *ſuch* Examination, Tryal, Conviction *or* Penalty *was ever really Acted or Inflicted on* G. W. *or the Witneſſes aforeſaid.*

Writ in the behalf of Truth, and it's Friends concerned, and hereafter mentioned.

By G. *Whitehead*

I. *The Teſtimony of the Twelve Witneſſes againſt* Fr. Bugg's *great Abuſe, reaſſum'd and enlarg'd in the* Negative, *or* Denial *of his falſe Charge and Perverſions.*

WE whoſe Names are hereunto Subſcrib'd, in behalf of our ſelves, and of the Chriſtian Society and People commonly called Quakers (to whom we belong) do ſincerely and ſolemnly, and in the Fear of God, teſtifie and declare, That *Francis Bugg* in his late great Book, ſtiled, *New Rome Unmask'd*, hath moſt injuriouſly and falſly Accuſed and Charg'd the ſaid People and their Miniſters, as followeth.

'I. With denying Chriſt Jeſus, who was 'born of the Virgin *Mary*, who ſuffered 'without the Gates of *Jeruſalem*, roſe a-'gain and aſcended into Heaven, *&c.* And 'that they believe and ſay, That they 'cannot call Him Chriſt, *Chap.* 3. *p.* 16.

'and

' *and Epiſtle to* Bereans: *P.* 2. *of his* New Rome Unmask'd.

' II. That the Quakers Prophets give ' witneſs to *G. Fox INSTEAD* of ' this Chriſt; that they call **Him** (*G. F.*) ' the *Branch*, the *Star*, the *Son of Righte-* ' *ouſneſs*; and put the *North of England* ' for the *Town of Bethlehem. Epiſtle to the* Bereans, *and p.* 81.

' III. That **they** (*i.e.* the Quakers) ' **ſay**, His Body (*viz.* Chriſt's Body) ' was of an *earthly* **periſhing** *Nature. Epiſt. ibid. Remark on Creed* 3.

' IV. That **they ſay**, **The** HOLY ' SCRIPTURE is *Carnal*, *Duſt*, ' *Death*, and *Killeth*, &c. *Epiſt. ibid. on Cr.* 6. *and p.* 78. ' And to aggravate Mat- ' ters againſt the Quakers, *F. B.* moſt un- ' juſtly and maliciouſly affirms their Creed ' to be *Anti-Chriſtian*, *Blaſphemous*, *Ido-* ' *latrous*, *if not a Compound of all Hereſies.* Epiſt. ibid. on Cr. 6.

' V. *That if they ſhould Sing, clap their* ' *Hands, or leap for Joy, then might all* ' *true Proteſtants wring their Hands, mourn* ' *and lament; for they would ſoon ſee ALL* ' *THINGS turn'd upſide down. For in-* ' *ſtance* (ſaith *F. Bugg*) *down with the* ' *Holy Scriptures; down with the Miniſters* ' *of the Goſpel*, &c. *down with the Lord's* ' *Prayer, the Ten Commandments, and the* ' *Apoſtles*

'*Apoſtles Creed, and all that bears the face* '*of true Chriſtianity.* [This he unjuſtly inſinuates againſt the People called Quakers in his *New Rome Arraigned*, Epiſt. to *Bereans*, p. 12, 13.]

'VI. That *they* (ſpeaking of the Quakers) 'do not *believe the Doctrine and Pre-* 'cepts *contained in the Bible, to be Holy* 'and *Bleſſed. Apol. Introd. p.* 7, 8, 9, 14. [He might as well tell us, we muſt not believe our own Eyes, but put them out and ſee with his; he would deſtroy our own Belief, to impoſe falſe Creeds on us.]

'VII. That *THESE Quakers, who pre-* 'tend to own the PRECEPTS and DO-'CTRINE *of the Bible to be* Holy *and* 'Bleſſed, *yet ſay, 'tis Duſt and Death, the* 'Serpents *meats*, &. Apol. Introd. p. 18. [We do not believe any of *theſe Quakers* ever ſo ſaid of the Precepts and Doctrine, nor do they own any ſuch ſaying]

'VIII. That *this ſame Jeſus* (*who was* 'born of the *Virgin, this Meſſiah or Son of* 'God) *the Quakers* ſay, *they cannot call* 'Chriſt. New *Rome* Arraign'd, *p.* 26. [But where do we thus ſay of this Meſſiah? *F. B.* falſly makes his own Conſequence our *Saying.*]

'IX. That *they teach, That the Body of* 'Chriſt *is like ours, of an earthly periſhing* 'Nature. *Ibid. p.* 30. [Where do we teach

teach that Christ's Body *is* so? We deny it.]

'X. *That the Quakers teach, That the* 'Name Jesus *and Christ belong to every* 'Member *in the Body,* **as amply** *as to* 'Christ *the Head. Ibid. p.* 47. [Where proves he **as amply**?]

'XI. *That the Quakers would make Christ* '**only** *a Figure, a Vail, a Garment, who* 'is *the Substance of all Figures* (imply'd by way of Question *Ibid. p.* 58.) [Where proves he **only** a Figure? *&c.*]

And now seeing *F. B.* pretends *plain Matter of Fact* against us, and saith, *viz. That to My Knowledge I have not set down one Line or* **Word** *as their's, which is not their's*, p. 22. And also saith, *I love to keep to Matter of Fact*, p. 59. *Ibid.* Therefore we plead **Not Guilty**, both to the Manner and Form of these his Charges (or Indictment) and to Matter of Fact, as in Words laid down by him; and in the holy Fear of Almighty God, and in behalf of the said Christian Society and People, declare and testifie, That all these his recited Accusations, and all other of the same kind, or naturally depending thereupon, are utterly false, wicked and malicious; and never *so* believed, nor (in words) affirmed or intended by us, nor as in the same words charg'd against us; but expresly contrary

contrary to our Chriſtian perſwaſion, Principle, Profeſſion and Teſtimony (as before re-aſſumed in the Affirmative) as we alſo ſincerely believe, they are contrary to the Principle, Intentions, meaning and Profeſſion of our Friends and Miniſters of Jeſus Chriſt in Communion with us.

XII. And further, that the ſaid *F. Bugg* (being pufft up with Pride, Self-conceit, deadly Malice and abominable *Outrage*, ſcorn and deriſion againſt the peaceable people called Quakers, and to the reproach of Religion and Chriſtianity) hath moſt maliciouſly invented, fram'd and forg'd a fictitious Judicature, an Extra—Judicial and Mock—Court or Tragedy, thereby notoriouſly defaming and Scandaliſing Peaceable Subjects, not only *G. Whitehead*, but Eleven Witneſſes, who Signed the aforeſaid Teſtimony, who (he falſly ſaith) *are examined, try'd and convicted of Perjury, and for the ſame put into the Pillory*, as in his *Title-Page*. And to make a flouriſh upon ſuch his Scandalous Forgery and Romance, he hath erected the Form or Figure of a *Pillory*, and twelve Pictures in it, with the firſt Letters of their Names over ther Heads, and the word Perjury ſet over them in the middle; which is all but an Idle fictious Romantick Tragedy of his own malicious inventing and framing; never ſuch a thing having been in reality. He

He proceeds to his Ridiculous Tryal and Examination as followeth, viz.

'F. *Bugg*, come *Tho. Green*, what canst thou 'say for thy self? How came it to Pass 'that *G. W.* drew you into this snare? You 'cannot but know that 'he hath as little (1) 'Love for you as he 'had for *W. D.* who 'when a false Report 'was once raised on 'him (as there have 'been of others) he 'and *A. P.* laughed (2) 'and rejoyc'd at it, you 'must needs also know, 'That when *W. D.* 'came to *London*, it 'was *frequent* with '*G.W.* to go (3) out of 'Town he was obser-'ved to avoid his com-'pany; and do you 'think that he hath 'more *Love* for you '*J. C.* (4) and others 'of your frame and 'temper than he had 'for *W. D.* I tell you 'nay.

'*Tho.*

(1) This is a deceitful and false Insinuation, I have a true love and respect to them both, and a real honour to the very Memory of *W. D.* If he means *William Dewsbury*.

(2) I positively deny this Story against *A. P.* and my self, as a base lying Story, and demand of *Bugg* to produce his Author for it.

(3) I know in my own Conscience these to be lying Stories; and again, Challenge *Bugg* to bring out his Author for them.

(4) This also is as deceitful and false an Insinuation as the first, and I do not believe that either *T. G.* or *J. C.* (if he means *John Cook*) do question my love to them. By me, *George Whitehead*.

'*Tho Green.* I know *George Whitehead* as 'well as thee, he never could draw me in 'before, and if thou wilt excuſe me now, 'I hope it will be a warning to me never to 'commit the like Errour.

'*F. Bugg*, well *Thomas*, I cannot but diſ-'charge you, and you are diſcharged; go 'in peace, and do no more ſo, leaſt a worſe 'thing come upon you.

'*F. Bugg*, come *James Park*, thou dry 'Stick, thou formal inſignificant Preacher; 'who not only imitates *G. W.* in his preach-'ing, but follows him in his lying; what 'canſt thou ſay, why Sentence of Perjury 'may not be pronounced againſt you? come, 'do not hang down your Head, but look up 'like a Man, and let me hear what you 'can ſay for your ſelf.

'*James Park*, I am a lover of the *Women's* '*Meetings*, for when I was robb'd, I felt 'benefit of them: I will ſtand by *G. W.* what 'he is, I am; what he ſays, I will avouch; 'what he writes, I will Subſcribe; whither 'he goes, I will go; I will ſtand by *G. W.* 'in all things what ever I ſuffer.

'*F. Bugg*, come *Benjamin Antrobus*, 'what ſayeſt thou for thy ſelf, why Sentence 'of Perjury ſhould not be pronounced a-'gainſt thee? Come ſtand up, ſpeak like a 'Man, anſwer for thy ſelf.

'*Benj.*

'*Benjamin Antrobus*, I once committed a 'fault about taking up my Freedom, and they 'constrained me to acknowledge my trans-'gression against their Orders, or else I had 'lost a good prize, I am now their Servant. 'If they write, I dare not but subscribe, 'what ever I suffer, do as thou wilt.

'*F. Bugg*, come *Samuel Waldenfield*, thou 'seeming Zealot, and *John Vaughton*, and '*John Butcher*, *Gilbert Laity*, *Theodore* '*Eccleston*, *Richard Needham*, *Francis Ette-*'*ridge*, *John Bowater*, *William Robinson*, &c. 'what can you say, why Sentence of *Perjury* 'should not be pronounced against you up-'on your own proposals to Authority?

'*S. W.* And the rest, we are like Chil-'dren sitting in the Market, if *G. W.* Pipe 'we Dance; if he write a Certificate, whe-'ther true or false, we Subscribe; and now 'according to the old Proverb, the Blind 'leads the Blind, until we are fallen into the 'Ditch of Error and Perjury together, and 'We are fallen into a sad *Dilemma*, and none 'will help Us, nor none will pitty Us.

'*F. Bugg*, Come *G. W.* thou old Make-'bate and Cunning Sophister, what canst 'thou say for thy self and thy Proselites, 'who write after thy Copy?

After other Fictions, and *Bugg's* pretend-ing to sum up the Evidence, and to speak both to matter of *Fact*, and matter of

Law

Law to his pretended Jury; he feigns his Jury to bring us in Guilty. Thus, *viz.* Jury, *Guilty of the Matter charged, and all things relating thereunto, or depending thereupon, and that of* PERJURY.

Againſt all which pretended Proceeding, Trial and Examination invented and feigned by *F. Bugg*, we ſolemnly and ſincerely teſtifie, as both a wicked, falſe and malicious Forgery, to defame and ſcandalize both our Chriſtian and Civil Reputation, and againſt the ſaid *F. B.* as an unjuſt Judge, falſe Accuſer and falſe Witneſs; and that his Proceeding, Trial and Judicature are both Illegal, Preſumptuous and Arbitrary.

Signed in behalf of our ſelves, and the reſt of our Friends concern'd.

George Whitehead,
Gilb. Latey,
John Bowater,
John Butcher.
Rich. Needham,
William Robinſon.

I do further ſolemnly and in good Conſcience Teſtifie and Declare, That I find no cauſe in the leaſt to retract or receed from our Negative Teſtimony before recited againſt *Fra. Bugg*'s Perverſions, and

his grosly Misrepresenting us about *Jesus Christ* and the *Holy Scripture*; and for which our Testimony, *F. B.* hath most unjustly rendred us *Perjured Persons*.

Hereunto I subscribe,

G. Whitehead.

II. *The aforesaid Testimony Vindicated against* Fr. Bugg *his gross Abuses and foul Perversions herein examined.*

BY the way 'tis to be noted, That in this mock Tryal and Court of Judicature, presumptuously Erected and Feigned by *Fr. Bugg*. He makes himself both *Judge*, *Accuser*, *Witness* and *Jury*, and also forges the Quakers Answers (without taking the least Notice of our own proper Answers to his Objections in our Books, only impertinently cites three or four Lines out of *G. W.*'s *Charitable Essay* for his Answer, *p.* 7. Though in none of these Instances cited against us, can we find those words as charged by him, *viz.* *That the Quakers*

Quakers ſay, *The* Holy Scripture *is Carnal, Duſt, Death and Killeth*, &c. or that they *deny Jeſus* to be *The Chriſt, &c.*

And 'tis evident, That *F. B.* is not able to make Replication or Anſwer to our ſingle ſheet, Intituled, *A Charitable Eſſay*. Nor to clear himſelf from the Arguments and Inverſions upon him therein, concerning his feigned Creed and falſe Charges againſt the Quakers, but gives the greateſt part of that Sheet (and the moſt ſubſtantial Matters that are in it to clear us) the *go by*; ſo it remains againſt him unrefuted.

His pretended Evidence, *That we deny Chriſt Jeſus*, &c. and that we cannot call Him Chriſt, is from *Iſaac Pennington*'s Queſtions to Profeſſors, wherein he calls the *Body or Fleſh* (which the Son of God took upon him) the *Vail, &c.* And what then? Does this prove we deny Chriſt Jeſus, that was born of the Virgin? Did not the Apoſtle ſay, he *conſecrated a new and living way through the* Vail, *that is to ſay, his* Fleſh? *Heb.* 10. 20. Did the Apoſtle herein deny Jeſus to be Chriſt? No ſure.

But what if *I. P.* ſaid, he could not call the *bodily Garment* or *Vail* Chriſt? (that is) the *entire Chriſt*; or the *Body* (which was prepared for him) *chiefly*, and *in the firſt place*, Chriſt; as he Explains his own

words. Does this deny **Him** (the Son of God) to be **Christ**? Surely no. Is the masculine [**Him**] properly relative to the Neuter [**Body**] distinct from the Soul? I do not think that to be proper (or Grammatical) Sence. The word [**It**] is relative to *Body*, but [**Him**] to our Lord Jesus Christ himself. For *Joseph* went unto *Pilate*, and asked the **Body** of *Jesus*, and took **It** down, and wrapped **It** in a Linnen Cloath and laid **It** in a Tomb, *Luke* 23. 52, 53. Which is also called **the Body** *of the Lord Jesus*, *Chap.* 24. 3. Yet the entire Messiah or Christ of God, is not to be divided in Body or Soul. And *Isaac Pennington* did not say he could not call **Him** Christ, who was both God and Man, *Immannuel* and the Man Christ Jesus the *Messiah*.

First, His Charge; That the Quakers believe and say, They cannot call **Him** Christ that was born of the Virgin. I cannot find these words either as believed or said by the Quakers in any of *Bugg*'s Quotations, either out of *Is. Pennington*'s Questions, or any other; and therefore I desire him in his next, to shew me expressly, where the *Quakers say they cannot call* **Him** *Christ, that was born of the Virgin*, &c. if he can, I can as expressly deny that saying; for I have told him the

the contrary in my *Charitable Eſſay.*

Secondly, I cannot find (nor believe) that the Quakers call *Geo. Fox the Branch, the Star, the Sun of Righteouſneſs.* In the Inſtance quoted by *F. Bugg*, p. 34. I find not *G. Fox* mentioned in that Citation; but inſtead thereof *F. Bugg* queſtions it in the Margin thus; *viz. Pray who do you account this Branch, if not* G. Fox? *I ſay, who elſe did you aſſign theſe Titles to? Was it to* G, Fox, *or the Light in him? Pray diſtinguiſh in your next.* Thus he now *queſtions* that which before he has poſſitively *charged* over and over. Thus inſtead of Proof, he meerly beggs the Queſtion, and ſo whirles about begging Queſtions; and not only ſo, but (like an unjuſt Judge) has condemn'd us as *perjur'd Perſons, yea, even a pack of falſe Witneſſes and perjur'd Perſons* for denying his Charge, p. 33. And this is not all, but he has condemn'd us to the *Pillory* too with his ridiculous Figure thereof, in his *Epiſtle* to the *Bereans* (as before) But now, upon Tryal and Enquiry, he is fain to queſtion Matters of Fact, after his Condemnation and ſuch his Execution. Thus prepoſterous is this unjuſt Judge in his arbitrary Proceedings, and ſcandalous Treatment againſt us. And his Conſequence of the Quakers *giving Witneſs to*

G. Fox Instead of Christ follows not from such his begging Questions, his lame Defective and false *Evidence*; and we are sure it's contrary to our Faith and Testimony— For our Blessed Lord and Saviour Jesus Christ, of whom the Holy Scriptures Testifie, who is the *Branch*, the *Morning Star*, the *Sun* of *Righteousness*, and hath spiritually risen both in the *North*, *South*, *East* and *West* of *England*, and other Parts, even in the Hearts and Souls of many Thousands, and *G. F.* and many others only his Servants and Ministers.

F. Bugg's other consequence, *That they* (i. e. Quakers) *put the* North *of* England *for the Town of* Bethlehem. 'Tis also a notorious falshood deduced from his other falshoods, which is but adding one Lie to another.

Thirdly, I neither do believe, nor can find, that the Quakers say, *Christ*'s *Body*, either *was*, or *is*, *of an earthy perishing Nature* (as *F. B.* hath frequently charged it upon *Isaac Pennington*, and consequently upon the Quakers Ministers, for his sake, but that the Flesh and Blood of our Nature (and as 'tis in us) is of an Earthly perishing Nature, whereas Christs Flesh saw no Corruption, it did not Corrupt; * And therefore it were a very great Ignorance and

* *Psa.* 16. 10. *Act.* 2. 31 and 13. 37.

and Abſurdity for any to ſay, that his Body (which is chang'd and glorified) is of an Earthy and periſhing Nature, he being Aſcended into Glory. This is anſwer'd in our *Charitable Eſſay*, p. 4. and Unrefuted by *F. B.* And I ſtill charge it upon him as a Lie, that the Quakers ſay Chriſt's Body, either was, or now is, of a *periſhing Nature.*

Fourthly, I do not find in *F. Bugg's Inſtances* and *Quotations*, nor yet in any of our Friends Books, that the **Quakers ſay, The Holy Scripture** *is either* Carnal, *Duſt, Death, or killeth*, &c. (Theſe are not our Words, he wrongs us in Fact) but that the *Letter killeth*, and is *dead.* And did not the Holy Apoſtle ſay, *The Letter killeth, but the Spirit giveth Life?* And did he not *ſpeak of the* **Miniſtration** *of* **Death Written?** 2 *Cor.* 3. 6, 7. Yet he did not contemn, but own the Holy Scriptures, as able to make the Man of God Wiſe unto Salvation *through Faith in Chriſt*, 2 Tim. 3. 15, 16. In the Book Cited by *F. B. News out of the North*, p. 14. the Words he chiefly picks out, and Objects, are, *viz. Their Goſpel is duſt* [it's not the Goſpel] *Mathew, Mark, Luke* and *John, which is the Letter* [not their Doctrine, but the meer Letter or Writing.] The Words ſhould rather be thus Tranſpoſed, *viz. Their Goſpel is duſt,*

who put the Letter (or four Books of Mathew, Mark, Luke and John) for the Goſpel, without diſtinction. Such alſo have put the *Letter* or Writings for the *Light*, and the *Letter* for the *Word*, and for the *Goſpel*, yea for *Eternal Life*, conſequently for Chriſt, *&c.* Some clapping hands upon the Book, ſaying, *This Book* is the *Word of God*, the *Goſpel*, you muſt have *Eternal Life* here, ſuch Life-leſs Preachers we have often met withal.

Though it's not my place Litterally to excuſe theſe Expreſſions as laid down before, yet I cannot take this Inſtance for any real Proof or clear Evidence of matter of Fact as charged, *viz. That the* Quakers *ſay, the Holy Scripture is Carnal Duſt, Death,* &c. as he chargeth Us; yet if *F. B.* can fairly prove that any of Us have expreſly ſaid, or ſaid *That the Goſpel-Doctrine contained in the four Books of Mathew, Mark, Luke and John is Duſt, or but the Letter that killeth.* We do, and ſhall poſitively diſown it: This I fairly proffer him: However, the ſaid Author's intention and meaning ought juſtly and charitably to be conſidered and compared with ſome other paſſages in the ſaid Treatiſe which I take to be thus, *viz. by Their Goſpel is Duſt*, i. e. the falſe Miniſters Preaching their own conceivings and immaginations on Scripture for

Goſpel

Goſpel, and by *Matthew*, *Mark*. *Luke* and *John* being *the Letter*, as not meant either of thoſe holy Men or their Evangelical Doctrine, but to the meer Letter or Writing in the four Books abſtractly conſidered as in Paper and Ink; and falſe Miniſters dead Preaching and Commenting thereupon, without the Spirit, Life or Power of Chriſt Jeſus; like as the falſe Prophets, who though they ſtole the true Prophets Words, yet their Preaching was compared but to the *Chaff* (or *Huſk*, *&c.*) *Jer.* 23. 28, 30. Accordingly the ſame Treatiſe before quoted the Reflects on theſe Hipocrites, "Proud, Covetous and Idolatrous Prieſts, "who Preach their own Words, Imagi-"nations and Conceivings, painting them-"ſelves with the Words of the Prophets, "Chriſt and his Apoſtles; and teach "People, *They ſhall never overcome their* "*Sins in this Life*, calling ſuch Preaching the Goſpel. This is *their* Goſpel intended before (*News out of the North*, p. 12, 13, 14.) yet falſely pretend *Matthew*, *Mark*, *Luke* and *John* to be *their* Goſpel.

There are many ſubſtantial living Truths and divine Openings declared and teſtified in that Treatiſe, which no doubt proceeded from a Divine Motion. And ſuppoſing ſome accidental Miſtakes and Miſtranſ-

poſing

ſpoſing of Words, and Defects in Grammar and Syntax (in the manner of wording) have happened, either in Printing, Tranſcribing or otherwiſe, is it juſt to charge our Principle, or the Author's Intention, therewith.

The Scriptures themſelves have not been wholly free from vain Carpers and Caviller; our Adverſary when he has declared poſitively, *That he is not endued with that Spirit the Holy Apoſtles had, and that his Reaſons againſt us muſt needs be defective.* Yet now we muſt take *his meaning*, that *he has it not by way of Eminency* as they had, *Apol. p.* 2. Yet pretends the *Aſſiſtance of God's holy Spirit*, *p.* 46. Now let's but have the ſame Liberty to conſtrue our Friends Words as he takes here for his own, and we ſhall make them look far better then he does, no doubt.

Concerning *G. F*'s. reſpect to the *Holy Scriptures*, I further add, That 'tis well known, it was his frequent and publick Teſtimony; and in his Books alſo, "That "Holy Men of God gave them forth from "the holy Spirit; and that they ſpake "and propheſied as they were moved by "the Holy Ghoſt; and that the Scriptures "were thus given forth to be Read, Be-"lieved and Fulfilled.

To

To return, though it be improper to ſay, the four *Evangeliſts* are but the Letter, becauſe they were holy Men who Preached the Goſpel; and their Teſtimonies and Declarations contain evangelical and laſting Truths as declared; yet the four Books, as made up of Paper and literal Characters, will decay, wear out and turn to Duſt, as many good Bibles have done; as in my *Juſt Enquiry* is more fully anſwered, with due reſpect to the holy Scriptures; *to wit*, the Holy Doctrines and divine Precepts thereof (and to the Books alſo) as *F. Bugg* alſo confeſſes, *viz. G. W.* ſays, *Though he does not aſcribe Holineſs to the Paper and Ink or dead Characters; no more do I, nor do I know any body does*; *but* (ſays *George*) *to the holy Doctrine, and bleſſed Precepts therein contained. which therefore are called holy Scriptures: Very well; here we agree, if* G. W. &c. *ſpeak as they mean*, Apol. Introd. p. 6.

[Thus far *F. B.*,] Pray obſerve, then both we and he agree in this, not to aſcribe Holineſs to the Paper and Ink or dead Characters, but to the holy Doctrine and bleſſed Precepts therein contained. How now *F. B.* where art thou now with thy Charge and Condemnation of *Perjury* and *Pillory* upon us? Thou haſt fairly given away

away thy Cauſe, and diſcharged us whom thou hadſt unjuſtly Condemned. Thy Charge is now more remote from Proof than ever it ſeemed: Therefore I challenge thee to prove that we ſay, *The* **holy Scripture**, namely, the holy Doctrine and bleſſed Precepts, are either *Carnal*, *Duſt*, *Death*, *Killing*, *&c.* We ſtill deny thy Charge herein as falſe and ſlanderous, conſidering the Nature and Import of it, and thou doſt but clamour and foam out thy own Shame, in crying out of *Impudence, and ſuch a notorious Lye, as the very Heathens would abhor*; and all this for our denying thy notorious Lye, in charging us with **ſaying** that which we never ſaid nor believed, *viz. That the holy Scripture, namely, the holy Doctrine*, &c. *is Carnal, Duſt*, &c. And thy pretended Ten Reaſons to prove thy other falſe Charge, *That we do not believe the Doctrine and Precepts contained in the Bible, are Holy and Bleſſed:* They are ſo ſhallow and impertinent Reiterations, and begging the Queſtion, (as alſo clamorous) that they are not worth anſwering, the ſubſtance being already anſwered.

Only to thy firſt pretended Reaſon: There is no proof, that by *the Letter* any of our Friends cited, meant the Doctrine and divine Precepts contained in the Bible,

no

nor that the Miniſters of the *Letter only* were true living Miniſters of the *Word* of the *Goſpel*, or of *Chriſt Jeſus*, who is the Word of God. Though ſome Prieſts in the *North*, in and before the Year 1653, when thoſe Books, *News out of the North*, and *Saul's Errand*, *&c.* were Printed, were ſo ignorant, as to call the *Bible*, namely, the Books made up of Paper, and Ink, and literal Characters, the *Word* and the *Goſpel*: Wherein they were oppos'd, Chriſt being the *Word*, and the *Goſpel* the *Power of God* which endures for ever, which the Books and Letters or Characters cannot.

Of his charging theſe Quakers who *pretend plainly to own the Precepts and Doctrine of the Bible to be Holy and Bleſſed*; yet, that in other Books they ſay, *'Tis Duſt and Death, the Serpents meat*, &c. *and that to preach out of them, is Conjuration, Apol. Introd. p.* 18. I want ſtill plain Proof of Matter of Fact herein, that we, who are *theſe Quakers* (ſo called) ſay, *The holy and bleſſed Doctrine*, &c. *is Duſt, Death*, &c. Let him produce plain Proof that we ſay ſo, or elſe be aſhamed of this his horrid reiterated Slander.

Whereas *Iſ. Pennington* did in his *Queſtions*, take it for granted, that the Names and Titles Jeſus and Chriſt, chiefly and in the

the first *place*, belong not to the Body which he took, but to him who took the Body, namely, to *Him* the Son of God, who said, *A Body hast thou prepared me.* Now, *F. B.* grants, *viz. I own the Son of God was before the Incarnation*; then I ask, if he was not the Anointed of God, and a Saviour before his Incarnation? If he was, then he was *Christ* before, consequently, the name Christ in the first place belonged to *Him*, who took Flesh, and not *chiefly*, nor in the *first place* to the Body which he took on him; tho his Words *chiefly* and in *the first place* imply that the Titles *Jesus* and *Christ* did also belong to the Body, when he took it upon him, and sometime given to it. Again, *F.B.* grants, *That the names Jesus* and *Christ*, are given to the *Word*, the *Son of God after he took a Body, and so neither to the Body which he took, nor to him, before he took the Body*, p. 4. *Apol. Introd.* But I ask, was Jesus Christ the *Word*, and *Son of God*, before he took the Body? If he was, did not both the Titles of *Saviour* and *Anointed* belong unto him, as being the *Son of God*? What does this Man quarrel at? What against *I. P.* for implying that the names *Jesus* and *Christ* do not *chiefly* and in the *first place* belong to the Body, but to *him* that took it? Is this such a great Error of the Quakers? And must they be Prosecuted

ted for *Perjury* and unto the *Pillory* for teſtifying againſt *F. B.* for his falſly charging us with *denying Chriſt Jeſus, who was Born of the Virgin Mary*? &c. O what ſad Envy and Confuſion is this, poor dark Backſlider run into! Who alſo grants, *That there needed not many Arguments to prove, what he never denyed*; whereas the Arguments were to prove both, that Jeſus Chriſt was before he took the Body of Fleſh, and that the names chiefly and in the *firſt place* belonged to him that took the Body, yet the Body not denied them, *Charitable Eſſay*, p. 3, 4.

Object. But further, he inveighs againſt *Iſaac Pennington*, viz. *Iſaac Pennington*'s Words are, *He took the Fleſh and Blood of our Nature, which is of a periſhing Nature: Now if he took ours, and ours be of a periſhing Nature*, Ergo, *his was periſhing, or it was not of our's, ſo that* G. W.'s *Evaſion will not do.* Ibid. p 4.

Here *F. Bugg*, by his kind of Logick, has run himſelf into the ſame Snare and Error (as he deems it) which he has unduly charged *Iſaac Pennington* withal, namely, That if Chriſt took upon him the Fleſh and Blood of our Natures, and our's be Periſhing, *Ergo*, his was *periſhing*; but he took our's, he cannot deny, he took part of the ſame Fleſh and Blood the Children had, *Heb.* 2. 14. Then

14. Then by *F. B's.* own, *Ergo*, his muſt needs be of a *periſhing Nature*, unleſs he will whirl about, and unſay what he has ſaid, namely, that it was not of our Nature which Chriſt took upon him: And then he muſt deny him to be of the Seed of *Abraham* according to the Fleſh.

But I deny *F. B's* Argument in this caſe, as neither very good Logick, nor true in its ſelf; I deny his *Ergo:* Though the Fleſh of our Nature be periſhing, as in us, yet it was not *periſhing* as aſſumed by him (*Chriſt*,) his Fleſh, his Body, which he took upon him, ſaw no corruption, it did not Corrupt; conſequently was not periſhing, much leſs *is* it now, his Body being changed into a Heavenly, Spiritual and Glorified State; and therefore called, his *Glorious Body*, like unto which our low body ſhall be changed and faſhioned, *Phil.* 2. 21.

The Premiſes conſidered, we do ſolemnly, and in the holy fear of God, both teſtifie againſt *F. Bugg*'s precedent Argument, *viz.* 1. *That becauſe Chriſt took upon him the fleſh and blood of our Nature. therefore his was* periſhing. 2. Alſo againſt his falſe Affirmation and Teſtimony againſt us, *p.* 25. viz. *And thereupon I do affirm and teſtifie, and charge it upon them in the preſence of God, Angels and Men, that they* diſown

disown *and deny Jesus Christ, whom God hath ordained to be Salvation to the ends of the Earth, and a propitiatory, Sacrifice for the Sins of the whole World to be* CHRIST.

[Thus far *F. B.*] But this we utterly deny, and sincerely testifie against, as abominably false and presumptuous, as well as Anti-Christian in it self.

And to his saying, the names *Jesus* and *Christ*, are given to the *Mediator*, &c. [True, but what follows?] *Therefore*, quoth F. B. *'Tis no absurdity to say, It was not Jesus Christ for whom the Body was prepared; It* was *not Jesus Christ that came in the Flesh, but the Word*, Joh. 1. 1. Apol. Introd. p. 3.

And yet he has confessed, it was the Son of God that took the Body, *p.* 4. What confusion and Self-contradiction does the Man blindly run into? And how contrary to the Apostle *John*'s Testimony is his Doctrin herein. See 1 *Joh.* 4. 2, 3. Every Spirit that confesseth that Jesus Christ is come *in* the Flesh, is of God, and every Spirit which confesseth not, that *Jesus Christ* is come *in* the Flesh, is not of God; but this is the Spirit of Anti-Christ. What Spirit is this in our Adversary, which saith, *It was not Jesus Christ that came in the Flesh*, who was it then? *It was the Word the Son of God*; as if Jesus Christ were neither

 the

the *Word*; nor the *Son* of *God* : O horrible Anti-Christianism!

And contrary also to that Martyr Dr. *Barnes* his Confession, as cited by *F. Bugg* himself, *p.* 45. viz. *I believe, that without Man's will or power, Christ Jesus was Conceived by the Holy Ghost, and took Flesh of the blessed Virgin* Mary, Acts. and Mon. p. 610. Now, if Jesus Christ took Flesh of the blessed Virgin *Mary*, then it was Jesus Christ that came in the Flesh: But it was Jesus Christ that took Flesh; Therefore 'twas Jesus Christ that came in the Flesh; consequently *F. Bugg*'s Doctrine, *That is was not Jesus Christ that came in the Flesh*, is Anti-Christian, Anti-Apostolical and contradictory to the said Martyr's Doctrine.

Note. His accusing us, *That we own no other Christ than He that appeared in the body*, Introd. p. 5. 'Tis well he grants we own that Christ, what other Christ would he have us own? For his *Light*, *Spirit*, *Heavenly Treasure*,, that we have in our earthen Vessels, is neither any dividing of Christ, nor any other Christ, but of the same Christ Jesus who came in the Flesh, was born of the Virgin *Mary*, &c. and spiritually manifested, and partaken of in his Saints (in Measure) by his Grace and good Spirit, where the Spirit of Christ is, there is Christ.

I obſerve, that much of *F. B*'s former Book is reprinted in this; at which rate 'tis an eaſie matter to make Books, to print and reprint the ſame things over and over again; and when Anſwered (as in my *Charitable Eſſay*) inſtead of Replication, to impoſe the ſame things refuted, over and over again: And this is *F. B*'s manner of troubling the World with his Impertinent Scribbles, and Scandalous Books, tending to divide and make diſcord, *Sedition* and *Strife* among the People; as may be eaſily made appear, that the very Nature and Tendency of them is *Seditious*, to cauſe Diſcord, moſt falſly to render the People commonly called Quakers Obnoxious, and ſo much *Popiſh* as *Rome*'s *Siſter*. *New* Rome, Babylon *the Whore*, *a Cage of unclean Birds*, among whom he has croſwiſe plac'd, the names of many honeſt Men (far more Righteous and clean than himſelf) in the Figure or Form of a *Cage*, p. 50. maliciouſly invented by him (as his Pillory is) to Reproach and Scandalize Men, fearing God, and of good Repute and Eſteem in their day; as *G. Fox*, *John Audland*, *Francis Howgil*, *Samuel Fiſher*, *Edward Burroughs*, *Jo. Blaykling*, *Iſaac Pennington*, *Richard Hubberthorn*, *Stephen Criſp*, *William Gibſon*, *John Whitehead* and others, having in all to the num-

ber of Thirty Four Perſons names in his *Cage*. Thus he can *Pillory*, *Stage* and *Cage*-Men at his pleaſure to defame and ſcandalize them!

His Accuſation, that the Quakers inſinuate in a Book, called, *The Quakers Refuge*, *That* what *the true Prophets ſpake, was falſe*; *and* what *the falſe Prophets ſpake was true*, p. 47. We diſown theſe Expreſſions as laid down; and I think they are not duly Inferr'd from the ſaid Book; queſtioning, *Whether ſome Words in theirs were not ſpoken by Wicked Men, ſome by Wiſe Men, ill applied; ſome by good Men ill Expreſſed; ſome by falſe Prophets, and yet true*; ſome by true Prophets, *and yet falſe* (or rather miſtakes) yet this queſtioned but of ſome words in Scripture, not all, as *what* the true or falſe Prophets ſpake, as he ſtates it in his *New Rome Unmask'd*, p. 23.

Of the falſe Miniſtry (*Introd. p.* 9.) He is offended at ſome of our Friends formerly calling them *The Prieſts of the World, Conjurers, raiſing dead Doctrines out of the Letter, Theives, Robbers, Anti-Chriſts, ravening Woolves, greedy Doggs*, &c. (Introd. p. 9.) But who were theſe names given to? Not to all other Miniſters in general, that are not of us, or not in outward Society with us: Who to then? *F. B.* Anſwers *They* (i. e. Quakers) *give them generally*

generally to all the false Ministry, Apol. Introd. p. 10. And why is he offended then? Have our Friends wrong'd the false Ministry therein? What need he be so much concern'd for the false Ministry? But he Objects, *They account none true Ministers but themselves*, which is not true: There were sincere and true Ministers under several Dispensations, as among the *Puritans*, Protestant Martyrs and others, according to what the Lord had made known to them: And there are divers true in Words, who have a Zeal of God in some measure; but too many who Preach true and good words, live bad lives.

But *F. B.* it seems is rather willing to rake up the Characters given of the false Ministry against us, than to answer what he calls our *false Glosses*, *Evasions*, and *subtil Turnings* (Ibid. p. 12.) which appears to be *his* Evation and Shuffle, when he cannot answer my Arguments, but is put to a *Ne plus ultra*; then he rambles, rakes up, picks, and reiterates Stories, scraps and broken Sentences, and pieces out of old Books, and so patches up his Dirty and Scurrilous Books against us, and then gives us all the ill names he can, and cries out against us as *New Rome*, *Impudence*, Impudent *Impostors*, *Cowards*, *cunning Sophisters*, *Jugglings*, *Legerdemean*, *a pack of*

falſe Witneſſes and Perjur'd Perſons: And ſaith, *Surely* Simon Magus *never exceeded theſe Impoſtors*, Act. 8. (Introd. p. 11. 15. 18. 47.) Thus his great Outrage and Implacable Malice appears.

And like a furious Incendiary, to blow up the Fire of Contention and Perſecution again, and to incenſe the Government and Magiſtrates againſt us; he does not only call us *New Rome*, *Rome*'s *Siſter*, comparing us with the *Papiſts*, as coming, *not one jot behind them, but harmoniſing with them* (Ep. Ded. p. 3. 4.) and moſt unjuſtly accuſing the Quakers with *condemning* the Proteſtant Religion in general terms (*Ibid.*) and with accounting *Magiſtracy* a *cumberſome Tree, that muſt be cut down*, and our Principles he maliciouſly accuſeth, as both *Anti-Magiſtratical* and *Anti-Monarchical*, Ep. to *Bereans*, p. 12, 13. How much reſembling an Incendiary and Seditious Writer hath our Apoſtate Adverſary appeared in theſe Invectives againſt a peaceable People fearing God, and by his Divine Providence recogniz'd by the Government as *Proteſtants* alſo? Though this Incendiary will needs have us Papiſts. But pray does he therein befriend the Proteſtant intereſt, or Government either?

By thus magnifying or falſly Greatening the *Popiſh* Intereſt, as in (and by) a People

ple who are wholly averse to Popery: Let the wisest in Heart, and impartial Judge, the Nature and tendency of this Adversaries work of Division and Discord, and whether it will excuse him therein to shelter and shroud himself in the *Church* of *England*, and to assume the Testimonies of Protestant Martyrs and Authors for his cover and Authority. Also he might have been so discreet, as not to question, nor upbraid us about, *paying Ten Pounds*, &c. *towards carrying on a Vigorous War against the French King, because scrupling to pay 2 d. or 4 d. towards the Militia-Arms, accusing us with deluding the World* (p. 65. and 49.) He might in prudence have considered, how far this may affect the Government, under which we live, and Charitably have excused those, who conscientiously scrupling actively to raise or bear Arms, yet in a sense, quietly pay the penalty by patiently suffering distress. Christ and his Servants of old would not Fight, yet payed Tribute to *Cæsar*.

Because of our Solemnly declaring to the King and Parliament, that 'we believe the 'Holy Scriptures of the *Old* and *New Testa-* 'ment were given forth by Divine Inspiration, and that they have accepted this our Declaration. *F. Bugg* thus grosly reflects upon us, *viz. The more shame for you to be*

ſo deceitful, to give in a Teſtimony ſo contrary to your belief, p. 40. further, *That this we pretended to the Parliament to ſerve a Turn*, p. 24.

Pray obſerve the horrid Envy and Inſolency of this *Incendiary* herein, and not only the reproach he caſts upon us, but what reflection upon the Civil Government? as if the ſame were deceived and cheated by us, and thereupon granted us our Liberty. O horrible, Miſchievous and deadly Malice! What, will nothing leſs ſatiate his Fury, but our Deſtruction by Perſecution again? Oh! O thou Backſlider and malicious Man, the Lord rebuke thy envious Spirit, thy deadly Hatred and Outrage! And he will ſignally rebuke thee, I doubt not.

And moreover, thou *F. B.* haſt no great cauſe to boaſt, nor thy Prieſts to glory in thy *Converſion* to the *Church* of *England*, from the People called Quakers, with whom thou waſt converſant for twenty five Years (as thou pretendeſt,) if ſuch thy Converſion was a *being Sold into Ægypt*, as thou haſt granted in thy Pamphlet, Stiled, *The Quakers detected*, p. 8. by thy applying to thy ſelf *Joſeph*'s words, *Gen.* 50. 20. and *Chap.* 45. 5. on which thou ſayeſt, thou canſt ſay as *Joſeph* did to his Brethren, *viz. But as for you, ye thought evil againſt me, but God meant*

meant it unto good. Now, therefore be not grieved, nor angry with your ſelves, that you Sold me hither. Didſt not think this Applicable to thy Condition? If thou didſt, then where art thou now, but in *Ægypt?* But we Sold thee not thither; thou art gone down into *Ægypt* for help, and therefore art not a *Joſeph*, who truſted in, and feared the living God. And *woe is to them, that go down into* Ægypt *for help!* Art not thou rather like *Judas*, turn'd to the *Prieſts* to betray and perſecute the Innocent, and to gratifie them that hate us, with thy refuge of Lies and Calumnies? Even againſt Innocent People, unto whoſe Principle, Foundation, Doctrine, Miniſtry, Faith, Love, Unity, Spiritual Teſtimony (and as being the Church of Chriſt Jeſus) Thou haſt made large and ſolemn Confeſſion, both ſometime before thou quite left us (in thy Book *De Chriſtina Libertate*, Printed 1682 *Chap.* 1. *p.* 24, 25, 26, 27, *&c.*) as alſo in thy ſaid *Quakers Detected*, Printed in the Year 1686. about two Years after thy Conformity to the Church of *England*; wherein thou haſt given large Teſtimony to the Truth of our Principle, and high Commendations of the People called Quakers, their Doctrine and Miniſtry, as in the beginning, even as being a *Diſpenſation of the Love of God, ſent as a Viſitation to Mankind*; together with their

their *Christian Society*, *love unfeigned*, *and blessed Estate for many Years*, and how *God blessed their Meetings with the comfortable Enjoyments of his Presence*; as may be seen more at large in the said *Quakers Detected*. Insomuch, that thy Self-condemned Backsliding, Apostacy and Envy against God's People, and Heritage is the more apparent in thy now exclaiming against us for *dangerous Errors*, *pernicious Principles*, *Blasphemies*, *Heresies*, *Impostures*, and saying, thou *wast more than 25 Years a Member of their Society* (meaning the Quakers) *being carried away with their Dissimulation*, see Title Page of thy *New* Rome *Arraigned*; thus self condemn'd, and self-contradictory thou art.

And I cannot rationally Perceive; how *F. B.* can warrantably excuse himself, by pretending the *Approbation* of his Minister *Isaac Archer* for the *Substance of his Book*, or the Approbation of another Divine of the Church of *England*, (as he calls them) and of Letters, both *from Conforming and Non-Conforming Ministers*, which he pretends, brevity constrains him not to recite: *Epist.* to *Bereans*, p. 12.

1. As to *Isaac Archer*'s Approbation, *F. B.* saith, he recites only an *Abridgment* thereof, *viz. I do own the substance of this Book*, *as a defence of those Eternal Truths*, *by*

by which I hope for Salvation, &c. But why did not *F. Bugg* recite the whole? Was he so tied up to brevity in this concern, that he allowed his Teacher no more room in a Book of ten or eleven Sheets? But it was very warily done of *Isaac Archer* to own the *substance* of *F. B*'s Book, that is so much of it, as he esteems to be in *defence of those Eternal Truths, by which he hopes to be Saved*; that is, so much of it, as is Scriptural, in behalf of Jesus Christ. But this will not Excuse nor Warrant those circumstantial passages of *F. B*'s, in his Book, which consists of Perversions, Railery and false Accusions, and of his Errors justly Inverted upon him, in my *Charitable Essay*.

2. That *Divine* of the Church of *England* (so called) who gave his Approbation of *F. B*'s Book, as a *most acceptable peice of Service to his Country, in unvailing the falshoods, errors and hippocrisies of the Quakers*, as he saith; pray, what is his name? Why does not he appear, and make proof of *F. B*'s malicious confused Work against the Quakers? He may be ashamed of such his Approbation, if any such pretended Divine did give such Approbation.

3. And if *F. B.* has Letters by him of the same Import, both from *Conforming* and *Non-Conforming* Ministers, what are their

their *Christian Society, love unfeigned, and blessed Estate for many Years*, and how *God blessed their Meetings with the comfortable Enjoyments of his Presence*; as may be seen more at large in the said *Quakers Detected*. Insomuch, that thy Self-condemned Backsliding, Apostacy and Envy against God's People, and Heritage is the more apparent in thy now exclaiming against us for *dangerous Errors, pernicious Principles, Blasphemies, Heresies, Impostures*, and saying, thou *wast more than 25 Years a Member of their Society* (meaning the Quakers) *being carried away with their Dissimulation*, see Title Page of thy *New* Rome *Arraigned*; thus self condemn'd, and self-contradictory thou art.

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their names, and why do not they appear? I am perſwaded, many of their Brethren would be greatly aſhamed of ſuch their Approbation upon ſerious peruſal of *F. Bugg*'s bitter Invectives, and our Anſwers, and ſee that all ſuch Approbations will be of no Reputation or Honour, either to *Conforming* or *Non-conforming* Miniſters.

As to *Bugg*'s comparing the People called Quakers, with the *Papiſts*, as he has frequently done, he has fairly contradicted himſelf therein, by quoting *W. P*'s *Caveat againſt Popery*, ſaying, *Let them renounce their Errors*, &c. And what follows, but, *Therefore the People called Quakers are no Papiſts*, according to *F. B*'s way of arguing; concluding all by one. But many others of our Friends, have ſincerely teſtified againſt Popery, Superſtition and Idolatry, both in the root and branch, and for the Proteſtant Religion, conſidered in the purity of it; and therefore free from excuſing Idolatry, as falſly charged on *their* Teachers, in his third charge, *p.* 23. 44. which hath been refuted, both in ſome other anſwers to this falſe Accuſer, as alſo in our Anſwer to the *Athenians* (ſo called) and more particularly in my *Juſt Inquiry* into the *Libeller*'s *abuſe* from *p.* 17. to *p.* 30. concerning the pretended Letters of *John Audland* and *Joſ. Coale*.

Now

Now *Bugg* acknowledges himſelf to have a *Hand in, and to own the Compoſing the Book* (he ſhould have ſaid Scandalous Libel or Pamphlet) Intituled; *Some of the Principles and Doctrines, Laws and Orders of the Quakers*, &c. (*Introd. p.* 10.) which is fairly anſwered in the ſaid *Juſt Inquiry*.

Some of F. B's *Abuſes in Citation.*

1. OBject. *p.* 33. News coming out of the *North*, p. 15. He cites *G.F.* thus *I am* (ſaith *G. Fox*) *The Door that ever was, the ſame Chriſt yeſterday and for ever.* This is a plain perverſion, rendring *G.F.* to ſpeak this of himſelf; whereas theſe quotations in the Margent, *John.* 14.6. and *Chap.* 10.3. *Luk.* 11.34. and *Joh.* 1.9. clearly ſhews that he ſpeaks it of Jeſus Chriſt, and not of himſelf, and ſo do the foregoing words, *viz. Jeſus Chriſt is the Way, the Truth and Life, he is the Door that all muſt paſs through*; which words are very unfairly left out, in *Bugg*'s citation.

2. *Riſen up out of the* North, *which was Prophecied of but now is fulfilled.* Here he leaves out *The Armies coming out of the* North

North, *against you terrible ones.* This was Propheſied of, ſee *Jer.* 23. 8. *Iſa.* 43. 6. *Jer.* 16. 15. and 51. 48. he could not mean that *G. Fox*'s being riſen up out of the *North*, was Propheſied of by *Iſaiah* and *Jeremiah.*

3. [*Your Baptiſm is Carnal.*] Here he leaves out [*Sprinkling Infants, which God never Commanded.*]

4. *Their Sacrament* [*as they call it*] left out] *Is Carnal, and their Communion is Carnal.* [*a little Bread and Wine*, left out.] Query, if their Bread and Wine be Spiritual? If he ſaith it is, Query then, is it Tranſubſtantiated? Are there not Carnal Ordinances, and Waſhing mentioned in Scripture? Their Church is Duſt [*a heap of Lime and Stones gathered together,*] left out.

5. That the Quakers Teach that *the Goſpel* is *Duſt*, p. 47. This is falſe alſo, here he puts [*the Goſpel*] for [*their Goſpel*] whoſe Goſpel? The Covetous falſe Miniſter's, who put the *Letter* and their own conceivings thereupon for *the Goſpel.*

Moreover *F. B.* purſuant to his old Lye, *viz.* That we *deny* **Him** to be Chriſt, who was born of the Virgin *Mary*, &c. ſaith, *It doth appear by* Jo. Coales *Teſtimony, that Chriſt after he Aſcended, had no other Body but his Chriſt; conſequently did*

not

not Aſcend in his Body, which was ſeen apparently, Act. 1. 9, 10, 11. (Quoting, p. 332. of *Joſiah Coales*'s Works.) Which conſequence, I muſt needs look upon as unjuſtly deduc'd from *J. C*'s words in the very Page Quoted. 'For he does 'not only own the Church of Chriſt as 'his Body under Affliction, now on Earth, 'but alſo that *this his Body* ſhall be Faſhi-'oned like unto *his glorious Body*, whereof 'notwithſtanding, all they are Members, 'who are Members of the true Church. So that the Body of Chriſt in it's Union and fulneſs, is one Body.

I take notice of what an Abuſive fling he has at me, about a little Book, Intituled, *The Chriſtian Doctrine, and Society of the Quakers*, &c. relating to ſome differences in *America*, Accuſing me with *Peeping and Creeping*, and with *Turning and Winding this way and that way, hither and thither, and centring no where, but* Janus *like, looking two ways*, &c. with other falſe and ſcurrilous detractions. And why ſo? Why am I vilified in this Caſe alſo? *Bugg* ſaith, *He* (meaning my ſelf) *ſeems to own the Doctrine*, i. e. *of* one Party, *but dare not own his Teſtimony, nor him in it: He ſeems to blame the Doctrine*, i. e. *of* the other Party, *but dare not blame their Perſons, nor give Teſtimony againſt their Doctrine*,

ctrine, as their's, &c. *pag.* 37. To pass by his scornful Abuse of me herein. Did not the Holy Apostles testifie against Divisions in the Churches, sometimes without naming or reflecting on the Persons (by name) concerned therein? Did *Paul* name those of *Corinth*, whom he charges with Strife and Devision, *&c.* and therefore Carnal? Where one saith, I am of *Paul*, another of *Apollo*, &c. was this to reflect on them by name? And what's more usual among Judicious and Impartial Men, who know common Law and Justice, than to give Judgment or Counsel, only upon the Case in difference, where the Parties differing are absent, without reflecting on the Persons of either Party? Because it is not Judicial nor Just, to pass Judgment on Persons unheard, Face to Face in their own respective Pleas and Defence. But such an Imperious Arbitrary and unjust Judge is this our Implacable Enemy, that he can presume, not only to be both *Accuser*, *Judge* and *Jury*, but also to Trie, Sentence and *Condemn Persons in their absence*, both to *Perjury*, *Pillory* and *Cage*, without either hearing their own Just Defence, or taking Cognizance of their respective rational Pleas and Answers for themselves: But instead thereof, Forging and Framing Answers in their Names, which never were

were their's, nor in the leaſt reſembling them, as he hath done againſt us, whom he hath moſt ignominouſly and ſcandalouſly Traduc'd, Condemn'd, and Sentenced, both to *Perjury* and *Pillory*. And this is not all: But becauſe I cannot be as Unjuſt and Wicked as himſelf, to *Condemn Perſons in their abſence*, and they as far remote as *America*: Therefore he Flouts, Scoffs, Scorns, Rages and Rails, Foaming out his own Shame. — And I doubt not, but the Juſt God will rebuke him in his own time, for his Injuſtice and Cruel Envy, with all his Secret Abettors therein, let him Scoff, Boaſt, Inſult and Scribble out of old Books as long as he can, it will not reſcue him from the ſtroke of that Divine Hand, that will ſeize upon him, I wiſh it may at laſt humble him unto Repentance. — If yet there be a place thereof, to be found for him. —

He complains of *Perſonal Defamations and Detractions, which have had ſuch an Effect, not only* (ſaith he) *of our profeſſion in Religious Matters, but upon our Perſons and Imployments, which in time may be farther taken notice of*, p. 37. 'Tis very ſtrange, he ſhould thus complain of *Perſonal Defamations* and *Detractions*, when he is ſo deeply and notoriouſly Guilty thereof, who hath uſed *Perſonal Defamations* and *De-*

tractions ſo groſs as he himſelf? What, preſume to ſet himſelf up, as both Accuſer, Judge and Jury, and Sentence and Condemn honeſt Men of good repute, as a *pack* of *Perjur'd Perſons* to the *Pillory*, and alſo to the *Cage* of unclean Birds, and yet complain of *Perſonal Defamation* and *Detractions!* What horrid Hipocriſie, Inſolency and Self-contradiction is this! Can he rationally ſuppoſe, that ſuch his foul Defamations and Detractions may not affect both *Religion*, *Perſons* and *Imployments* of thoſe Men he has thus moſt Injuriouſly treated? And can he think himſelf ſecure from having his Inſolency therein, in time further take notice of? Though ſome among us be loath to be Vindicative upon him, according to his Demerits, eſpecially for the ſake of his honeſt afflicted *Wife*. Yet I would adviſe him (if he be not paſt it) not to be ſo fool-hardy for the future, nor to Act any more *Fools Tragedies*, to Reproach and Scandalize others.

THE

THE Self-Condemn'd APOSATE, OR Francis Bugg AGAINST *FRANCIS BUGG.*

In His Apparent Contradictions.

His Confession in his own Words.

" F B's *New Rome* " *Arraign'd*, p. " 45. and they (*i. e.* " the Quakers) of- " ten as a Decoy " [false, by the way] " Exorted us to o- " bey the Light, the " Spirit of God in

His Opposition, with Additional Notes (inclosed in Square Parentheses) from his Confession.

F B's *New Rome Arraigned*, p. 68. *For as it is false Doctrine to Teach, that the Light being*

" our Hearts, and " to observe the di- " ctates of our Con- " sciences to abstain " from Evil and pur- " sue what was " Good, and to follow the Leadings and " Guidance of the Light within, which " was sufficient to lead unto Salvation, *&c.* " And this being a general Truth and a " Duty upon all Christians, and no less " than the publick Ministry does, yea, " and ought to exhort to.

obeyed, is sufficient to lead to Salvation, for then your Obedience is meritorious, and Christ Dyed in vain.

Observ. If the Light within followed, be sufficient to lead to Salvation, and this true Doctrine, then 'tis not false Doctrine too, that the Light within being obeyed, is sufficient to lead to Salvation; neither does it invalidate Christ's Death, *Merits* or *Deservings* for Man to follow and obey his Light within to lead to Christ, who is Gods Salvation to the ends of the Earth: For Christ deserves to be Obeyed, and 'tis our Duty, and without believing in his Light, there is no Salvation received from him.

" F. B's *One blow* " *more*, p. 5. *Artic.* " 3. In the Beginning, *G. Whitehead*

F. B. *Battering Rams*, p. 14. *I mean Guilty in that they* (i. e. *the Teachers among*

" and many others, " came through the " Countrey in plain " Habit, walking on " Foot, content with " Mean Accommo- " dation, Apt to " Teach: **Not** gi- " ven to filthy Lu- " cre, often Viſiting the Sick, the Poor as " well the Rich, Working often on their " Trades, that they might **not** be Charge- " able.

mong the Quakers) always pretend to Preach and Teach freely; but contrary to all theſe their Pretenſions, have **all along** *taken Money for the ſame.*

Obſerve, The latter is a notorious Falſhood, as well as contradictory to the former: How **all along** take Money for Preaching and Teaching, and yet not given to filthy Lucre? and ſo Induſtrious and Careful, not to be Chargeable, when thus we Travel'd and Laboured as before.

" F. B.'s *Quakers* " *detected*, p 3. In " the Beginning, " they (*i.e.* the Quakers Miniſters) " Taught, That all " Men were Enlight- " ned, according to " *Joh.* 1. 9. and that " this Light where- " with Chriſt had

F. B. *New* Rome *Arraign'd, and out of her own mouth Condemned:* containing, *A farther Diſcovery of the Dangerous Errours, and Pernicious Principles of the Teachers and Leaders of the People called Quakers; which tend*

" enlightened them, " was ſufficient, if " obeyed, to lead to " Salvation; and " that it was the " work of the Mini- " ſters of Chriſt, to " turn the Peoples " minds from dark- " neſs to light, and " from the power of " Satan to God; " affirming, that this " Light was a ſuffi- " cient Teacher, " Leader, and Guide " to every Believer, " without the help " of outward Pre- " ſcriptions, Forms, " Orders, and De- " crees of Men; upon " theſe and the like " Notions, I became " perſuaded to make " Trial of their Do- " ctrine; and when " I came to ſee and " obſerve their Pra- " ctice, Converſati- " ons, and Deport-

to overthrow the Chriſtian Faith: In Anſwer to G. W's. **Charitable Eſſay**, &c. [Wherewith he has not proved any one Pernicious Principle,] *Who for his falſe Teſtimony, together with Eleven of his Witneſſes, that came in to his aſſiſtance, are Examined, Tryed, and Convict of* **Perjury**, *and for the ſame put into the* **Pillory**, *by one who was more than twenty five years a Member of their Society, being carried away with* **their Diſſimulation**. *Francis Bugg*, (Title Page,) [When they Preached Chriſt the Light, and in the Work of his Miniſters, and in a Diſpenſation of the Love of God.]

F. B. Ibid. Epiſ- ment

" ments in the Be-
" ginning, and what
" ſimplicity & plain-
" neſs attended their
" Miniſtry, I was
" ſtill more Confir-
" med, that it was
" **a Diſpenſation**
" **of the Love of**
" **God**; ſent as a
" *viſitation* to *Man-*
" *kind*; and being
" thus perſwaded, I
" was reſolved to
" bear the Croſs;
" and did utterly deſpiſe the ſhame that
" attended them and their Meſſage; and
" was not behind any of my Equals,
" both in doing and ſuffering for the Te-
" ſtimony thereof; as ſome amongſt them
" can ſtill bear me witneſs. And in this
" manner we went on for **many years**,
" and **Loved** one another with **Love un-**
" **feigned**; and doubtleſs God bleſſed our
" Meetings with the comfortable Enjoy-
" ment of His Preſence. [*Thus far* Fra.
" Bugg.]

Dedicat. *The Quakers come not one jot behind the Papiſts, in Condemning the Proteſtant Religion.*

[Which is a great Lye by the way; 'Tis Popery, and Humane Preſcriptions *in Worſhip*, that we condemn, by our owning the Light, *and Holy Spirit's conduct therein.*]

[Theſe Confeſſions *F. B.* made in his ſaid Book, *Quakers Detected*, Printed in 1686, about two years after his forſaking the Society of the people called Quakers,

kers, and conforming to the Church of *England.*]

§ And farther, *F. Bugg*, in his Book *De Christiana Libertate*, printed 1682, hath also made these Confessions to the Principles of Truth, Professed among the People commonly called Quakers; and to them as a True Church, a Church of Christ, Built on the True Foundation.

'Second Part of 'his said Book, *Ch.* 1. '*Treats of Principles* '*of Truth, received* '*and believed in the* '*Beginning, as fol-* '*lows*, viz.

'That in the Be-'ginning, the *In-*'*shining Light* of '*Christ Jesus*, by his 'heavenly spiritual 'Appearance in the 'Hearts and Souls of 'his People, was our 'Principle, the very 'Foundation, Prin-'ciple, and Corner-'stone in our Build-'ing, *there are yet* '*many living Witnes-*'*ses*; and our Work

F.B. Epis. to *Ber.* p. 9, 10. *These Books wrote by* G.F. If. Pennington, *and other Eminent Quakers Erroneous*, [who have given Testimony to the Spirit of God,] *have not been Burnt, either by the Common Hangman, or some other Officer, then you are to bring these Impudent men in Guilty.* [What, for owning Jesus Christ, and the Holy Scriptures, and standing by their Testimony?]

F.B. Apol. Introd. p. 11. *Surely* Simon and

'and Labour in that 'day, was, to turn 'peoples Minds there-'unto, as to the more 'ſure *Word* of Pro-'phecy; whereunto 'as many as took 'heed, *did well*; and 'that there was ſuffi-'ciency in it (being 'obeyed) to lead to 'Salvation. And as 'our Minds came to 'be turned to this 'Inward Teacher; 'and as we came to 'experience the Vir-'tue and Excellency 'of this *Holy Unction*; ſo we held a 'Publick Teſtimony 'thereof to others, 'that they might 'thereby be provo-'ked to make Tryal 'thereof: that ſo 'they might have 'the *Witneſs in them-'ſelves*, and ſee for 'themſelves, and taſte 'for *themſelves*. And Magus *never exceeded theſe Impoſtors.*

[Yet Chriſt's Miniſters, and in their Work, Preaching Chriſt, and his Light in Men.]

F.B. Ibid. Intr. p. 15. *Good God! how have theſe Impoſtors prevailed upon the People? And how was my Underſtanding darkened by their Sleights for many years?* [ſince they turned me to the Light of Chriſt within.]

F.B. Ibid. Intr. p. 18. *Whoever obſerves theſe Quakers turnings and windings, in all their Juglings and Legerdemain, will find, they tread the ſame Path,* (i.e. *with the Papiſts.* [How then Living Witneſſes to the True Foundation, the *Inſhining Light* of Chriſt Jeſus, to

'to *this Word*, nigh 'in the Heart, were 'we committed and 'recommended; ſui-'table to the Do-'ctrine and Ancient 'Propheſies of Chriſt 'Jeſus our Lord, and 'his Bleſſed Apoſtles 'and Prophets. And 'in that day, how 'did our Harmony 'ſound in our Aſ-'ſembly? and how 'did our *Love* a-'bound one towards 'another! and our 'Zeal for the Holy 'Name of our God! 'In this ſtood our 'Unity, in this ſtood 'our Fellowſhip; e-'ven in that Inward 'Teſtimony, which 'God committed to 'us to bear for His 'Name ſake. [*From all which* F. B. *is now apparently Apoſtatized, and gone into Envy and Malice, as* the Holy Unction, the Spirit of God, the Inward Teſtimony, as ſufficient without Outward and Humane Preſcriptions and Decrees? *&c.*]

F. B. Ibid. Epiſ. to *Ber.* p. 13. *Silent Meeting* (meaning of the Quakers) *thoſe Nurſeries of Ignorance, where they ſit until they are weaned from the Principles of true Chriſtianity.*

[Which Meetings, God Bleſſed with the comfortable Enjoyment of his Preſence.]

F. B. Ibid. Book, p. 33. *And this I charge upon them, as a Pack of Falſe Witneſſes, and* perjured perſons.

[Yet Living Witneſſes of Chriſt Jeſus the True Light, ap-

appears on the other ſide.] Here was the 'moving Cauſe of 'our Love to God, 'and one towards 'another: Even the '*inward* Teſtimony, 'or Manifeſtation of 'his Spirit; which 'God in his infinite 'Love hath given us 'to Profit withal; 'purſuant to his for-'mer Promiſes to our 'Fathers by his Pro-'phets; ſaying, I 'will give him for a 'Light to the Gen-'tiles, and to be my 'Salvation to the 'ends of the Earth: 'I will give him for 'a Commander and 'a Leader to my 'People *Iſrael.* And 'as we came to be-'lieve this Report, 'and to experience 'the fulfilling of 'theſe Promiſes; and 'to be Witneſſes of and of that Inward Teſtimony, which God commited to us.']

F. B. Ibid. p. 44. *They* (i.e. the Quakers) *have Falſe Witneſſes at their beck, to juſtifie* G.W. *and back his work with the moſt notorious Lyes that Men can be guilty of.*

[How then Living Witneſſes of a Diſpenſation of the *Love* of God to Mankind? Yea a True Church, whereof the Spirit of God and Chriſt is the Foundation.]

F. B. Ibid. p. 46. *Their Blind Guides.* [Who turn Peoples Minds from Darkneſs to Light.]

F. B. Ibid. p. 47, 48, 49. *The Quakers are of the World, and are Deceivers and Antichriſts; the*

'the

'the virtue of his 'bleſſed Appearance; 'ſo we declare to 'others, that they 'might alſo believe, 'and have Fellowſhip 'with us therein. [*I 'never underſtood that 'F. B. was a Preach-'er.*] And the more 'we came thus to be 'ſpiritually minded, 'and ſpiritually ex-'erciſed; and the 'more we came to 'take delight there-'in, and to meditate 'therein, the more 'the Lord manifeſted 'his Love unto us, 'and his pure Power 'amongſt us; and 'became a Hedge 'about us, and a Wall 'unto us, and gave 'us favour in the 'ſight of the People. 'Bleſſed and Praiſed 'be his Holy Name 'for ever.

'And in that day, *Quakers are Great Deceivers, and Horrible Blaſphemers, and Impoſtors, Deceivers and Impudent Impoſtors, Blaſphemers, Deceivers, Deluders and Impoſtors,* &c.

[Whoſe Church (nevertheleſs) Chriſt is the Head, and Law-giver of; and even the Hedge and Pale thereof; who is able to preſerve this our Church in true Faith, Pure and Undefiled Love.]

F. B. Ibid. p. 48. *Such a Generation of Teachers among the Quakers, who exceed all that ever went before them, Profeſſing Chriſtianity, the Papiſts only excepted, both in Idolatry, Blaſphemy, and Superſtition; yea and other groſs Enormities.*

[What? both

'when

'when others would 'boaſt, of their 'Church-Authority, 'and Church-Diſci-'pline, uſeful Ceremo-'nies, comely Orders, 'decent Veſtments, '&c. We told them, 'the Spirit of God 'was the Foundation 'of our Church, as 'well as the Founda-'tion of the Pro-'phets and Apoſtles. 'That Chriſt Jeſus, 'the ſecond *Adam*, 'the Lord from Hea-'ven, who is a Quick-'ning Spirit, was 'Head of our *Church*, 'Law-giver to our 'Church; on whoſe 'ſhoulders the Go-'vernment and Au-'thority of our 'Church is laid; yea 'the Hedge and Pale 'of our Church, and 'able to preſerve it; 'and in this Faith we 'Lived & walked in Chriſt's Miniſters, and Church, all thus miſerable, fallen and degenerate, and *F. B.* only ſtanding in the Faith? When back-ſlidden from the Love, and from the Teſtimony and Practice of this Church of Chriſt (that was at leaſt) among us; for and with which, *F. B.* ſuffered, (as he has confeſt.) This is new Doctrine! Oh! ſad, Self-condemned, and woful Apoſtacy!]

F. B. Ibid. p. 50. *Babylon, a Cage of every unclean, hateful Bird.*

[And then he has made the form of a Bird-cage, with the Names of many faithful and good Men in it; as *Iſ. Pennington, Fra. Howgill, Edw. Burroughs, Ric.*

'pure

'pure and undefiled 'Love. If any ſaid 'to us, Lo here is 'Chriſt in this Ordi- 'nance, or in that 'Obſervation; we 'told them, Nay, 'Chriſt is within; 'and there they muſt 'wait to know him, 'except they were 'reprobates; for the 'kingdom of heaven 'is within, and there 'they muſt wait, to 'receive the Earneſt of it; for it comes not 'by outward Obſervations. This, we told 'People, this we Proved to the People out 'of the Holy Scriptures. This upon all 'occaſions we Teſtified to all People, *Pro-* 'feſſor and *Profane*, bond and free, noble 'and ignoble.

Hubberthorn, and others; the Truth of whoſe Teſtimony he hath owned and confeſt.]

F. B. Ibid. p. 54. G.F. *and his Preachers, would ſeem to Juſtle Chriſt out of his Place.*

[Yet their Miniſtry, a Diſpenſation of the Love of God.]

'When they told us of their Articles 'of Faith, and how many they had; and 'the Scripture being *the Rule*, &c. We 'told them, that Faith was the Gift of 'God, and to be waited for; and that 'Faith was the Evidence of things not 'ſeen: And that although in the World 'there were Faiths many, and Lords 'many;

'many, yet to us 'there was but *one* 'Faith, *and one Lord* 'Jeſus Chriſt, who 'was the Author of 'that Faith. And 'that altho' the Scri-'ptures were good, 'and *a true Declara-'tion* of thoſe things 'which were moſt 'ſurely believed by 'the Apoſtles; and 'by us ought to be 'believed; yet not 'the **only Rule.** 'But ſtill the Spirit 'of God, which was 'the firſt Principle, 'the Foundation-'Principle, the Pale 'and only Hedge of 'the Church and 'Sanctified People of 'God. So likewiſe 'it was the Rule of Life and Practice firſt, 'and before any other Rule; and always 'had the Preheminence in our Teſtimony 'from the Beginning.

F. B. p. 68. Ibid. *To me it ſeems eaſie to write a Hiſtory of the Riſe, Growth, and Progreſs of their Church-Government; and* **that monſter Womens Meetings**, &c. *and how the Spirit of Perſecution hath been among them from the* **Beginning.**

[Even when we loved one another with love unfeigned, and how did our love abound one towards another? and when doubtleſs God bleſſed our Meetings with the Comfortable Enjoyment of his Preſence.]

'And if any queſtion the Truth of what 'I have here affirmed; then for Proof thereof,

'thereof, I referr them to the Teſtimo-'nies of *Iſaac Pennington*, *Edward Bur-'roughs*, *George Biſhop*, &c. (Publiſhed 'by *T. Criſpe*) together with the Wri-'tings of *Francis Howgill*, *Richard Hub-'berthorn*, and many other Antient 'Friends, *&c.*

[Thus far *Francis Bugg*'s Confeſſion to the Truth of thoſe Teſtimonies and Authors which he has now declined; and not only moſt baſely Revolted from, but Oppoſed, and ſhamefully Reproached divers of the ſame Authors, (as with his *Mock-Cage*, Scorn, and Envy, *&c.*) whoſe Teſtimonies he has here ſo manifeſtly Aſſented unto, Owned, and Aſſerted; which ſhall Riſe up in Judgment againſt *Him*; whoſe Judgment lingereth not, and whoſe Condemnation ſlumbereth not.]

SOME

SOME

REMARKS

Upon *F. B.*'s former

CONFESSIONS;

FARTHER

Arguing and Evincing his Self-condemnation and Apoſtacy, *his* Hypocriſie *and* Temporiſing.

PRay, impartial Readers, obſerve what excellent Teſtimonies and Characters he has here before given of the Principles, Foundation, Faith, Religion, Profeſſion, Church (and Chriſt as Head thereof) Miniſtry, Chriſtian Love, Society, Enjoyment and Converſation of the People call-

ed Quakers, both as in the Beginning and for many Years together, wherein he walked among them.

Come, *F. B.* now do thou observe and consider well,

1. That in all these foregoing, ample and solemn Confessions and Commendations thou hast given of the Christian Doctrin, Society and Conversation of the said People, and their Ministry (both before and after thou forsook them, and conformed to the Priests, *&c.*) Thou wast either *Sincere* or *Insincere* therein. To be *Insincere* therein, I suppose thou wilt not charge thy self: If *Sincere*, then thy Conformity was *Insincere* and *Hypocritical*, and Self-condemned; it being thy own and our professed Principle and Testimony in the beginning, and for these many Years, when thou wast conversant among us, according to thy own Confessions made in the Year 1684 and 1686, before and since thy conformity.

2. Thy new Pretence, *Thou art not now of the same mind thou wast in, in* 1686, *concerning us in the beginning, and that thou hadst then a charitable Opinion, and better Thoughts of us, with respect to our beginning than now thou hast; and that thou wast in an Error, mistaken, &c.* As in thy *New Rome Unmasked*, p. 12, 13, 16. Then thy good

good and charitable Thoughts of us, our Miniſtry, Doctrine and Society (reſpecting our beginning and for many Years) continued until *Anno* 1986, until near two Years after thy conformity. Wherefore thy turning to the Prieſts and Church of *England* in 1684. proceeded not from inward conviction of Conſcience, nor from the Spirit of Chriſt, but ſelf-condemned Hypocriſie and Temporiſing: For in the beginning the Quakers were in a clear Separation from the National Prieſts, *&c.* And the ſame is continued by all of them who are ſincere and faithful to their Principle. And that thou kneweſt, when thou ſuffered among them for Meeting and Nonconformity, then thou hadſt a Teſtimony againſt all Mercenary Prieſts, againſt Tythes and their Perſecutions, Oppreſſions, *&c.* Waſt thou miſtaken therein all that Time? and miſtaken in thy Teſtimony for the Light of Chriſt and our Miniſtry and Doctrine (as in the beginning) both before and ſince thy conformity? If ſo, then why doſt thou not retract thy miſtaken Books in that Caſe? And then who will credit thy Scribling? It ſeems thou kneweſt not thy pretended miſtake, till ſome Years after thou hadſt turned about and conformed, which if ſo, it was therefore in a blind Obedience:

Didſt thou go blindfold to Church? (ſo called) Such ſlim Shifts and mean Subterfuges will not cover or acquit thee from Self-condemnation; nor thy telling us, *Thou art not of the ſame mind thou wert in in* 1686, *concerning us in the beginning*, *p.* 12. [Thou art very mutable then, no doubt thy Thoughts grow worſe and worſe, and thy Charity very cold,] and why ſo? Why are thy Thoughts grown of late ſo bad of us? Thou ſayeſt *thou haſt of late examined our ancient Errors, and obſerved the Conſequences of them. New* Rome *unmask'd*, p. 12. that is, when we were a true Church, and Chriſt our Head and Law-giver, ſound in Doctrine, and Chriſtian in Converſation, Love and Society, according to thy own Confeſſions in 1682. before thou went out to the Pariſh Church (ſo call'd) and in 1686. after thou ſo went out and conformed thereunto. It ſeems then, thou kneweſt no ſuch pretended Errors in 1686. two Years after thy Revolt and Conformity; then 'twas not Error in Doctrine that was the cauſe of thy deſerting us, and turning to the Prieſts; what then was it, *outward Preſcriptions, Forms, Orders, Decrees of Men, Laws, Canons, Eccleſiaſtical*, &c. as thou pretendeſt, *Qua. Detect.* p. 3, 4.

Thou

Thou cannot be ſincere in any ſuch Pretence, unleſs thou hadſt conformed to a Church, that hath no Order nor Diſcipline; Canons or Rules in it; and where's that Church that will own its ſelf to be without Order or Diſcipline in it?

Thy comparing thy Caſe with Biſhop *Cranmer*'s and the *Proteſtant Martyrs*, p. 13, 14. appears more thy Ambition, then Pertinent or Sincere. If Biſhop *Cranmer* ſaid, *in the Beginning the Church of* Rome *thought pure and ſound Doctrine*, but did he ſay he was miſtaken, and in Error in ſo ſaying? No, he own'd her as ſuch; *But after the Church of* Rome *fell into that new unſound Doctrine of Tranſubſtantiation*, &c. *He diſowned Her*. He could be no ſelf-condemn'd Apoſtate therein, whilſt he neither diſerted the pure ſound Doctrine nor conformed contrary to his own Teſtimony thereunto, (as thou haſt done) Thou in Words, haſt owned and commended of a Church and People, (*i. e.* call'd Quakers) as once pure and ſound in Doctrine and Converſation, both before and ſince thou left them, and joyn'd to another in Oppoſition to that Church and People; and now to excuſe thy whirling about and baſe temporizing, pretendeſt thou waſt *miſtaken*, even in ſuch thy ſolemn Commendation. Thus uncertain

Unſtable, Self-contradictory, and ſelf-condemn'd thou art both ways; *Inſincere* and *Self condemn'd*, in acting contrary to the Principle, Profeſſion and Converſation of a Church and People, whileſt highly commended by thy Self; and thou appeareſt *a Self Condemned Temporizer*, in retracting *that Commendation*, as an Error and Miſtake; *Self Condemned*, in now pretending thou haſt *of Late*, *examin'd and obſerv'd our ancient Errors* (as thou calleſt them.) Being ſome Paſſages in ſome ancient Books, writ by ſome particular Perſons, even when we were a Church pure and ſound in Doctrine and Converſation, in thy own account, (and as ſtill we are.) That *God Bleſſed Us, and our Meetings*, according to thy late Confeſſions, as thou haſt unfairly ſnapt and carpt at ſome Paſſages or Words out of *G. F*'s *Great Myſtery*, Printed in 1569. *Iſaac Pennington*'s *Queſtion to Profeſſors*. Some of *Edward Burrough*'s Books, with more old Books, many Years ago printed, being writ within the compaſs of thoſe many Years, wherein thou had'ſt ſuch ſweet Converſation, and Divine Bleſſing among us, long before thou left us, we may believe thee therein; therefore the Fallacy and Deceit of thy now pretence of ancient Errors, will not excuſe thy Back-ſliding

ding, nor absolve thee from *Self-Condemnation*, in thy acting against Light and Conviction, which will pursue thee. Besides, thou yet confessest *a party of Christian Quakers, who hold what's sound, and that though they dissent from the established Religion, yet they hold the true Faith for Substance. New Rome unmask'd*, p. 68. and yet actest contrary to the Faith, Profession and Practice of those Dissenting Christian Quakers, in thy going to Parish Churches (or rather Steeple-Houses) wherein they do not follow thee, for according to thy own Confession, thou art gone or sold into *Egypt*, as in thy Qua. detected, p. 8. In applying *Joseph*'s Words to thy Self; Namely, *that thou canst say as* Joseph *did to his Brethren*, Gen. 45. 5. *Now therefore be not grieved, nor angry with your Selves, that you sold me hither*, though very greatly misapplyed, for we did not sell thee into *Egypt*, but (to evade the Cross and shun suffering for it,) thou wentest down voluntarily thither for help, which woe is to them that do, and doe thou remember it. Nor is thy Case like that of *Joseph*; for he confest, as that God had a hand in sending him thither before his Brethren, for their Preservation, but thou art gone down into *Egypt*, to Revile, Reproach, and Rail a-

gainſt thy Brethren, as if thou wouldſt incenſe *Egyptians* againſt them, even the very Mob or Rabble to deſtroy them if thou couldſt, with thy *Pillory* and *Cage*, &c. to excuſe and cover thy wilfull Revolt and Back-ſliding, and to extenuate thy Judgment, and Self Condemnation; but the Lord will find thee out, and thou ſhalt know that thine own Wickedneſs ſhall correct thee, and thy Back-ſliding ſhall reprove thee, and the Witneſs of God will purſue thee to thy Anguiſh.

And further to give a ſummary Demonſtration of thy *Self-Condemnation* and *Apoſtacy*, and where thou art. Thou calleſt *Conformity the monſtrous Womb, de chr. Lib.* p. 81. and confeſſeſt that *Conformity is a Monſter, conceiv'd by the great Whore Myſtery Babylon*, p. 83. Yet in Self-contradiction to thy Self, art ſince conformed, and conſequently joyn'd to a *Monſter*, if *Conformity* be it, though thou mighteſt better have diſtinguiſhed *Conformity*.

Thus thou art *Conformed* to ſhun *Conformity*, thus confuſed and into *Babylon* thou art run, and in the Cage of unclean and hateful Birds left among whom thou haſt unjuſtly pretended to Cage and number us.

Thou

Thou haſt not only in contempt writ againſt *Conformity*, outward *Preſcriptions*, *Forms*, *Orders*, *Decrees* of Men, *Canons*, *Rules*, *Laws*, *Impoſitions*, &c. (*i. e.* in Church-Government and Diſcipline) in thy ſeveral Pamphlets, as *Q. detected*, *B. Rams*, *one Blow*, &c. but haſt charged us with *Apoſtacy* therein, and turned from us on that Pretence. Yet in contradiction to thy ſelf, art conformed to a Church and Miniſtry, which have all theſe (*i. e.* outward Preſcriptions, Forms, Orders, Decrees of Men, Canons, Rules, *&c.*) in Church-Government and Diſcipline, whilſt thou canſt prove no unjuſt or unwarrantble Canons, Rules, Laws or Methods in our Church, either in Government or Diſcipline.

Thy now Pretence of *falſe Doctrine*, *Error*, *Hereſie* and *Impoſture* againſt us, is a new Pretence lately taken up for a Cloak to thy Back-ſliding and Temporizing, and contrary to thy own Confeſſion as before cited, and therefore no juſt Pretence, nor true Excuſe for thy deſerting (or going out from) us, and turning to the Prieſts. Our Principle, Miniſtry and Doctrine were true, when thou waſt amongſt us, when thou left us, and ſince thou left us; (the ſame conſidered as from us Beginning according to thy own Confeſſion) and therefore

thou

thou appeareſt a ſelf-condemn'd Hipocrite. 1*ſt*. In conforming contrary to thy own Teſtimony againſt Conformity to outward Canons, Preſcriptions, *&c*.

2*dly*. In thy now Reproaching us as Erronious and Heretical, contrary to thy own ſolemn Confeſſions, both before and ſince thy conforming (as before mentioned :) So that into *Egypt* and *Babylon* thou art gone, and miſerably fallen, and ſhalt ſee and know that it is an Evil thing and bitter that thou haſt forſaken the Lord God, and that his Fear is not in thee.

And mayſt thou not juſtly expect that a certain fearful looking for of Judgment and fiery Indignation, which ſhall devour Truths Adverſaries will ſurprize and ſeize upon thee? And I wiſh all others concerned may take timely Warning by thy Fall and Miſery.

Thy poor Soul's (and

all Mens) Friend,

G. WHITEHEAD.

POST-

POSTSCRIPT.

THere are yet two Things remarkable to manifeſt what Perfection of Malice and Impudence this our perſecuting Adverſary, *F. Bugg*, is arrived unto:

Firſt, His dedicating his ſcandalous Book, (hereby anſwered) unto *Henry Goldwell* Eſq; *A Juſtice of Peace, and A Member of the Houſe of Commons*, with this Complement, *viz. I have been the bolder, Honoured Sir, to preſent you with the enſuing Diſcourſe, in hopes of your favourable Conſtruction of my weak Endeavours, and that under your Patronage they may appear, &c.* Now I am perſwaded from ſome late Diſcourſe which I, and ſome others of our Friends, had with the ſaid *H. Goldwell* Eſq; that he is a Perſon ſo rational, that he muſt needs juſtly reſent *Bugg*'s boldneſs herein, as no ſmall Reflection upon him and his Reputation; to be thus rendred a *Patronizer* of ſuch a wicked, ſcandalous and abuſive Book, as that of *Bugg*'s is, againſt a peaceable People, fearing God. But to do the ſaid *H. Godwell* Juſtice and Right in this Matter; When three of us ſhewed him the Injury *Bugg* had done him therein, he ſignified to us, That he was not made privy to his

his Dedication, for he knew not of it before it came forth; and had shewed his dislike thereof. What a Shame and Insolency was it then in *Bugg*, so publickly in Print to *hope for his Patronage*, to make a Person in his Station suspected, for encouraging this our implacable persecuting Adversary, in such his scurrilous and most calumnious Book; hoping that not only this Account may be some reprehension to the said *Bugg*'s presumptuous Insolency: But also, that the said *Justice Goldwell* will farther (in point of Justice) reprehend him, for Imposing such a Dedication upon him for his *Patronage*.

Secondly, It is farther remarkable, how the said *Bugg*, to vent his inveterate Malice, had the Impudence to deliver an envious, perverse and lying Phamphlet of his own, against the *People called Quakers*, to the Members of the House of Commons, the 16th Instant, [stiled, *Something in Answer to the Allegations of the Quakers, in their printed Case presented to the House of Commons*, Decemb, 1693,] on purpose to Calumniate the said People, and to interrupt and gainsay their *Conscientious Case* for their *not Swearing*, *&c.* before presented as he saith: Whereby *Bugg* did not only shew himself a busie-body in other Mens Matters, but

but also in the very height of deadly Malice. Therein falsly accusing the said People, 1. With *Contempt of Scripture and Ordenances* (without exception.) 2. With *Contempt of the Publick Ministry* (without exception also.) 3. With *Denying Jesus of Nazareth.* 4. With *Contempt of Governours*; as if he eagerly thirsted for Persecution again for our utter Ruine. Some of his Instances to prove, that *the Quakers deny Jesus of Nazareth*, are,

1. William Smith's *asserting something of God in Man, for him to wait to know.*

2. *Our knowing Christ the foundation* in *us.*

3. *Our believing that Christ* in *us doth intercede the Father on our behalf.*

5. Edw. Burrough's *confessing, the very Christ of God to be in us, and that we dare not deny him.*

5. The Answer formerly given by *James Naylor*; *viz.*

If I cannot witness Christ nearer than Jerusalem, I shall have no Benefit by him; but I own no other Christ but that (i. e. *Christ*) *who witnessed a good Confession before* Pilate, *which Christ I witness suffering in me now.*

These are some of his Instances to prove, that *the Quakers deny Jesus of* Nazareth. Wherefore, according to *F. Bugg*'s Doctrin (since he turned from the Quakers to the Church of *England*) the ancient Christian

ſtian and Apoſtolical Doctrin and Confeſſion of *Jeſus Chriſt in you, except ye be Reprobates*, and *Chriſt in you, the hope of Glory, and the Spirit of the Son, as ſent into your Hearts, crying Abba Father, and making interceſſion*, &c. This all (with *Bugg*) is a *denying Jeſus of Nazareth*. Oh! horrible Antichriſtianiſm and Apoſtacy. The Lord preſerve all honeſt ſimple Hearts, from ſuch groſs darkneſs of *Envy* and *Apoſtacy*, againſt which I propoſe, 1. That Chriſt's being in Glory and Majeſty in the Heavens, does not wholly exclude him out of the Souls of his People. 2. That Jeſus Chriſt, who is in his own Glory and Majeſty in the Heavens, yet is ſpiritually in the Hearts of his true Followers, in his Church and Sanctuary, and Miniſter thereof. See *Heb.* 8. 1, 2.

London the 19th.
10 month 1693.

FINIS.

ERRATA.

PAge 5. line 24. for *be* read *he*: p. 17. l. 4. for *t* read *of*; l. 14. dele *the*: p. 18. l. 9. read *Cavillers*: p. 14. l. 21. for 2. read 23: p. 31. l. 2. read *wiſe*: P. 38. l. laſt, for *Chriſt* read *Church*: P. 42. l. 15. read *taken*: P. 46. l. 5. 2 Col. for *wherewith* read *wherein*.

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